Woodcut

THE MEDICAL MISSIONARY

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IN THIS ISSUE

Page

WHITHER GOEST THOU?
By M. J. E. 75

SPOTTED TYPHUS FEVER IN CHINA
By the Rev. G. B. Mathews, S.V.D., Ph.D. 77

VACATION PRELUDE
By Sister M. Laetitia, S.C.M.M., R.N. 79

THOU ART THE PHYSICIAN
By the Rev. Benedict Ehmann 80

NEWS FROM HOME AND ABROAD 82

CHINA'S GOOD SAMARITANS
Condensed from "Collectanea Commissionis Synodalis" 84

IN OUR LIBRARY 85

MAY MISSION INTENTION
By Sister M. Frederick, S.C.M.M. 86

CERVICAL PHILOSOPHY
By TIC 87

ACROSS THE PAGES . . .

"ALL THINGS COME to him who waits." Almost two years ago Father Mathews, of the Biology Department of the Catholic University of Peking, paused at our mission exhibit at the C.S.M.C. Convention in Washington. He was en route to China, after completing his study of the Zinsser Method of producing typhus vaccine at the Harvard Medical School, and he promised to write something for THE MEDICAL MISSIONARY. He has kept his promise.

"WHEN OUR DIVINE PHYSICIAN healed human bodies of their ills, He wished to inspire faith in His power to heal souls. The cure of the palsied, of the crippled, of the lepers, of the blind, is a kind of mirror by which we are better able to see the invisible work of the Redeemer in the cure of souls." Father Ehmann's subject this month is "Thy Sins Are Forgiven Thee."

PEOPLE SPEND MUCH TIME recounting their experiences on vacation. But in the East, the recounting can begin before the vacation. For verification, see Sister M. Laetitia's "Vacation Prelude!"

"BE LIKE A DUCK!" This was the advice of Father Aurelian, O.F.M., an Experienced Missioner, to the Missionaries-To-Be, when he visited our Motherhouse. The account is written by Sister M. Henrietta, who is stationed at Fox Chase.

THE COLD SEASON was holding sway in Patna when Sister Ann wrote—"maximum, 95°; minimum, 71°"! . . . Sister M. Bernadette has earned her P.B.R. in Pindi . . . And then there was the visitor who wondered what a doctor did when she was "having a row!" For details, see the "Society Abroad."

WAR CONDITIONS in China have taxed to the utmost the ingenuity of those who would bring relief to the suffering. But "China's Good Samaritans" have proved equal to the emergency.

SISTER M. FREDERICK, stationed at the Motherhouse has summarized briefly the life and ideals of Confucius. It is for the conversion of the Confucianists that the members of the Apostleship of Prayer are especially asked to pray during May.

AND . . . CERVICAL PHILOSOPHY will speak for itself!

THE MEDICAL MISSIONARY

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Editor

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The Motherhouse and Novitiate are located in Fox Chase, Philadelphia, Pa. There is also a House of Studies in Brookland, Washington, D. C., and Houses of Postulate in England and Holland.

At present the Society labors in India, where the Sisters conduct hospitals, dispensaries, maternity, and child welfare centers, training schools for native nurses and midwives, and similar health activities. It is the purpose of the Society to send Medical Missionaries to any mission field of the world. The Society has many requests; it needs many vocations.

For further information apply to:

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MEDICAL MISSION HOUSE

8400 Pine Road, Fox Chase
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Wither Goest Thou?

by M. J. E.

A few weeks ago the Catholic Church celebrated with august ceremonies and thrilling pageantry the ever-stirring story of Holy Week. Centuries have passed since Christ Himself enacted the leading role in that tremendous drama of the Redemption, and yet, today it is as keenly felt as it was when the Apostles first preached its story to the throngs of pagans that came to listen to them.

The reason that the story of Calvary is ever alive is due first of all, of course, to the divine character of Christ Himself and the guidance of the Holy Ghost. The visible force, however, that has spread and preserved in its integrity the whole meaning of the life of our Blessed Lord, from Bethlehem to Golgotha, is that long line of zealous disciples, men and women, who have heard the invitation to enter Christ's service and followed it. They, it is, who have labored long and heroically to diffuse Christ's kingdom throughout the lands of the earth and in the hearts of men. To Peter, James, and John, to Paul and the other apostles, Our Lord in Person gave the invitation to "come and follow"—the command "to go forth and teach all nations."

To those who followed after the Ascension of Jesus, the invitation to serve Him came through the Holy Ghost in many and devious ways, but none the less real. In some intangible way, by suggestion, inspiration, or by the associations of environment; by word of advice from others already in the service, by an explanation in a spiritual book, by the story of Christ as related in the gospels, by the force of the example of others, by the story of the martyrs and the saints, by the gentle appeal of the loveliness of Christ's doctrine, by the attractiveness of the work, by the sufferings of those who have not the consoling doctrine of the true faith — by any one of a thousand different ways known only to those who have heard and answered, the Holy Ghost has instilled into the heart and mind of a boy or girl, a man or a woman, the glorious desire to enter His divine service.

Time and the development of social and political ambitions of nations and peoples have made the

work of the Apostolate of Christ more complex than it was in the days of the original apostles. Today, there are numerous ways of helping perpetuate the message of Christ and these ways answer every possible appeal to natural human talents. Consequently, it is possible to choose from a vast "litany of service" the one which best satisfies our natural inclinations. There is the work of education in all its levels; there is the age-old pastoral responsibility; there is the social betterment of the hospital and care of the aged; there is any one of the many ways that divine charity has so cunningly evolved for reaching the souls of men—and there is last of all, the original apostolate of the foreign mission.

From the very beginning women have played an important part in the work of spreading the gospel. Today, as in no other, there is a greater demand for the service of zealous women in this holy work. Consequently, the Church, Christ Himself, must look to them to supply the need of more servants to carry on. Surely there are many Catholic women in the United States who would like to serve God in the mission fields by bringing relief to the suffering and helpless children of the pagan world. There must be those who have been trained in the art of healing, or who have a love for that kind of life, who are not satisfied with the mere working for money but who would like to sanctify their work by doing it hand in hand with Christ.

To be a doctor, a nurse, a medical helper, is a truly charitable vocation that carries with it the consolation of doing good. There is, however, a holy attraction about the religious apostolate in the foreign mission fields. And if one has, along with the desire to alleviate suffering, also the spiritual urge to serve God at the same time, one has the basis for a true call to the Catholic Medical Mission field.

A vocation to the religious life is not a complex matter. It is one of the most simple phenomena in the world. In plain terms, it can be summed up as: A deep and sincere desire to serve God, and to perfect oneself by the practice of the evangelical virtues of poverty, chastity, and obedience. Besides this desire, there must be present the qualities that are necessary for success in any profession: namely, good health, the mental ability to prepare for the work and to master it, freedom from other obligations, and good moral character. The religious life, insofar as it pertains to the individual, is the same for all communities. It consists of a regular way of life according to the rule and purpose of the community, with a complete spiritual program to be followed by all its members. Prayer and religious exercises are the basis of every religious society. The difference comes in the type of external work that the society is founded to perform.

The world is filled with good works, some done and some undone.—SCHOOLMATE.

"Today, if you hear the voice of God harden not your hearts." Perhaps these words are meant for you. Perhaps God has drawn your attention to them to extend to you an invitation to serve Him in this manner. You have a real desire for the religious life (perhaps, you are trying to convince yourself that you haven't!); you have a love for nursing, for helping the sick; you have a real knack in that sort of work. There is enough of the spirit of adventure in you to look with pleasure on the prospect of going off to India, to Africa, to China. You have no obligations here at home; you are healthy; and, finally, you are a bit weary of the aimlessness of the work that you are now doing, and of the work of so many of your friends. You see so little that is worthwhile ahead. Deep down in your heart there is a longing to make a sacrifice of ease and comfort and pleasure in order to make your life mean something tangible—to do something worthwhile for Christ, and something for men and women and children who need your help.

These are noble thoughts. They are the thoughts that this poor, confused and sinful world needs. If you give them expression, if you fulfill them in the life of a religious medical missionary, you will bring happiness not only to yourself (a happiness that the world cannot duplicate because it comes from God), but you will also, by your example, inspire other young women to follow in your footsteps, those footsteps, after all, that lead closer and closer to the divine Person of Christ Himself.

Spotted Typhus Fever In China

Results of Ten Years' Prophylactic Vaccination Against Spotted Typhus Fever in China

by The Rev. G. B. Mathews, S.V.D., Ph.D.,

The vaccine prepared against spotted typhus fever has been regularly in use in China for the last ten years. The vaccine has been prepared according to the Weigl method from tissues of virus-laden body lice (Pediculus capitis). These lice have been reared and infected under laboratory conditions. The method used is as follows:

The adult louse, after having fed on man for about eleven days, is killed and the intestine is taken out and ground. After the larger pieces of the intestine have been taken out by centrifuging, the remainder is stored in phials which are sealed in the usual way. The vaccine is now ready. For each treatment a triple injection is required—which means a total of 100 lice intestines!

This vaccine has been used systematically by the Scheut Fathers since 1931. The Rev. J. Rutten, C.I.M.C., had courageously made a campaign for the obligatory administering of this vaccine for his confreres as a prophylactic measure against spotted typhus fever. One must congratulate Father Rutten for this step which, as we shall see, has saved many a missionary's life in China!

Many problems had to be solved: The planning of tests to determine the degree of the prophylactic value; the classification of the strain in China; the determination of how this strain compares with the European or Mexican type; and the discovery of how long the prophylactic protection holds good.

The infective agent of the spotted typhus fever is Rickettsia Prowacecki. The louse is the vector of the agent and thus transmits the rickettsiae by biting, which seems to be the usual way for the infection. Due to unknown factors, the rickettsiae obtained from human beings and guinea pigs and other mammals cannot be seen under the microscope, while rickettsiae of the same strain from lice can be stained and observed and studied under the microscope.

As a matter of fact, lice do not survive an attack of typhus, nor do white mice. Guinea pigs, however, overcome the disease, while man, **under good care,** generally survives if the person is not over fifty. But find in these missions outposts a place with the mentioned good care and the necessary equipment!

It seems hard to name the natural host of the rickettsiae in this case. The first infective inoculum for our lice was taken from the blood of a sick person. Now the inoculum for the lice is taken from an infected guinea pig which is killed on the day of the highest fever, and a brain smear prepared which is injected anally into each louse. All these operations have to be made under a binocular dissecting microscope. Due to the enormous increase of the rickettsiae, the louse would succumb normally after eleven days.

Health is that quality of living which enables the individual to live most and serve best.

Now let us go into some detailed questions:

1. To what extent does the vaccine afford protection?

The results obtained from 1931-1940 make it clear that the vaccination is efficient as a prophylactic. The missions of the Scheut Fathers give, according to Father Rutten, the accompanying data for the last three decades, from 1911 to 1940.

It is quite clear from the chart of statistics that in the last decade no one who had been duly vaccinated had died from typhus. Some may say that the sanitary conditions became better, but the rate of mortality is the same in the period from 1921 to 1930, as in that from 1931 to 1940, namely, eight. In the last decade, the new arrivals of the Scheut Fathers numbered 128. All were vaccinated—and none died from typhus. In other provinces of China, also, as Shansi, Kansu, Hopeh, and Manchuria, missionaries of various congregations—Benedictines, Franciscans, members of the Society of the Divine Word—as well as many physicians and merchants, have been vaccinated and there is no known case of anyone dying of typhus after the vaccine had been administered. We may safely say that the vaccine gives a protection

against a "fatal exit."

But we must consider another question in connection with the first one, namely: 2. To what extent does the vaccine afford full protection?

Of 250 Scheut Fathers who had been vaccinated regularly, twelve contracted spotted typhus fever during the last decade. This shows that the possibility of contagion still exists. At the same time, it demonstrates impressively the usefulness and necessity of the vaccination. The cases were generally mild and no extraordinary help was needed.

The writer could observe two cases of this kind in Peking at the Catholic University there. In case A, a priest of the Society of the Divine Word, fifty-five years of age, contracted the disease, probably after the first vaccination. He recovered after six weeks. In case B (the writer), the disease had been contracted five months after vaccination; he was not in a hospital, and after ten days he was at work again. Thus we may say that the immunity afforded is not absolute.

Date	Deaths from spotted typhus	Deaths from other diseases	Killed	Total
1911-1920	39	10		49
1921-1930	23	8	4	35
1931-1940	0	8		8

(N.B. It was in 1931 that vaccination had been made compulsory for the missionaries in question.)

Catholic University of Peiping—vista through a "moon door."

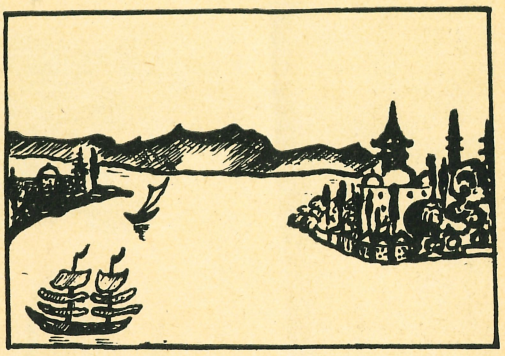
4. Are there other methods of preparation of the spotted typhus fever vaccine?

Two other methods of preparation are in use in Peking, while still another is employed in Tunis. One method is the "Zinnser Method," as elaborated by the late H. Zinnser and his co-workers at the Harvard Medical School. According to this method, the virus is grown on the tissue of embryonic mice in a gelose-serum solution. This procedure is used at the Peking Union Medical College by Dr. S. Zia. In North Africa, Dr. Laipret (Tunis) uses living germs as inoculum. Large quantities are used and the number of vaccinated soldiers is very high.

During 1939 we at the Catholic University in Peking succeeded in the culture of rickettsiae according to the method of Dr. H. R. Cox (Public Health station, Montana), by the inoculation of eggs. Some eggs do very well, and in some instances a single egg has yielded material enough to vaccinate from ten to fifteen persons. In an extraordinary case, enough vaccine could be prepared for eighty persons! It is thus hoped that the vaccine can be prepared in larger quantities—last year we did not have vaccine enough to satisfy all demands for it. All tests made as to physiological reactions, agglutination, morphological structure, and pathological anatomy seem to indicate that the virus cultivated in the developing chick embryo has the same virulence as that produced by the Weigl method.

We hope that we may perfect our methods at the Catholic University and be able to produce more of this effective vaccine against spotted typhus fever, thus helping to save the lives of missionaries for their great task.

Vacation Prelude



by

SISTER M. LAETITIA, S.C.M.M., R.N.

"What time does the next train leave for Calcutta?"

"It has just left."

"Well, what time does the next one leave?"

"Sister Sahib, I have told you. It has just now left."

For a moment the Sister considered the long-haired, pink-turbanned Sikh, who was sitting cross-legged on a table at the ticket office window. Then a deep breath.

"When will there be a train to Calcutta?"

"Not until tomorrow morning at 5 a.m."

"Oh. Thank you." Then the prudence that becomes almost an instinct after a few years in the East, came to the fore. "May I buy my ticket **now?**"

The agent shrugged. "Yes, there is no harm." A pause. "Well, there is harm, but . . . Calcutta is a long way away."

The Sister was not to be dissuaded. "Then, please, give me a ticket to Akyab or Sandoway, Burma, via Calcutta-Goalundo-Narayangange - Dacca - Chittagong . . ."

The agent protested. "Miss Sahib, only to Chittagong! There you will buy a boat ticket for Burma." Placatingly: "It will take some minutes to prepare your ticket."

And it did. It took exactly forty-five minutes, together with much consulting of books and an assortment of helpful suggestions from a small crowd of onlookers! (The Sister gave thanks for the "instinct" that had not let her wait until morning to purchase the ticket!)

The missionaries were speaking of the various diseases rampant in their section of the world—cholera, malaria, smallpox — and wondering which they would choose, should such a choice be granted them. Said one, most emphatically: "Oh, I wouldn't want to die of cholera! That would just kill me!" And then she wondered why the others laughed.

At 5 a.m. the Sister was ready to depart. Not so the train. It was 6 a.m. and a trifle after when it finally puffed out.

And the next minor disaster was a twenty-three-hour wait in Calcutta for the Dacca train!

Finally Dacca was left behind, Chittagong was reached, and then: Would the boat depart that day? Nobody knew! "War time. Cannot say. Wait and see." It did **not** leave that day, but on the day following—several hours after the whispered time of departure.

At Akyab it missed the Sandoway launch. Consequences: For the boat—none (at least no one seemed to mind); for the Sister—a three-days' wait at Akyab. And after that, three days were spent on the tiny launch. The little boat wriggled its way through winding streams amid high hills, chugged across lakes so wide that the far shore could barely be distinguished, and swung around curves so abruptly that striking the bank seemed inevitable, and one was quite prepared for a ducking!

The boat did not capsize—but it did get stuck in the mud, and that in the middle of the night. After about four hours, what with engine-power and man-power and no end of verbal assistance from the passengers (including advice from a prisoner who was chained to a khaki-clad, red-turbanned policeman), and the furious flashing off and on of an electric torch, the miniature steamer was afloat once more.

A few miles further on it "stuck" again; this time it took only (!) two or three hours to get on the way.

It was due to arrive at its destination at 9 a.m.; it arrived at 5 p.m.!

All this was but the prelude of a "trip to Burma." A man with an annual allowance of "two-weeks' vacation" would have to ask for "traveling time" to boot if he wished to do much visiting in the Orient!

Woodcut

Thou Art the Physician

by

Rev. Benedict Ehmann

"Thy Sins Are Forgiven Thee."

[Matth. ix, 2]

When our Divine Physician healed human bodies of their ills, He wished to inspire faith in His power to heal souls. The cure of the palsied, of the crippled, of the lepers, of the blind, is a kind of mirror by which we are better able to see the invisible work of the Redeemer in the cure of souls.

St. Peter Chrysologus (the Golden-tongue) brings this out powerfully in one of his sermons: it is about Jesus' curing of the man with the withered hand (cf. Luke. vi).

"In this man we see the picture of Everyman. His hand was withered more by the numbness of faith than by the deadening of the nerves, more by sin of conscience than by illness of the flesh. For it was the hand of man which reached out to take the forbidden fruit in ancient Paradise, and all the ills of man have their roots in this ancient sin. The poultices of doctors are not enough to cure the hand which is under God's curse. And so it is that we see the Divine Judge saying to the infirm man, Stretch forth thy hand. In this gesture our whole race pleads guilty, confesses its God, obtains forgiveness. It stretches its withered hand to another tree, the Cross of Calvary, to take the fruit of Christ's Passion, and to be healed in His Blood."

When Jesus says to the sinner, Thy sins are forgiven thee, He does a work which is far more marvelous than to heal a leper or to raise a man from the dead. For sin is a leprosy and death of the soul, and the soul is a more wonderful creature than the body.

More and more in our times the sense of sin has been dying out. That is bound to happen when people forget God and arrange their lives around themselves. Besides, the recent doctrine of materialist evolution has fooled many into the idea that what Christians call sin is only an inevitable "throwback" to man's animal state.

As the Christian must live in this godless atmosphere, there is grave danger that his sense of sin will become blunted. "'Tain't No Sin" was the title of a popular song "hit" which, I suppose, thousands of young Catholics picked up from the radio. Many Catholics would hardly pray as fervently for the forgiveness of a mortal sin as they would for the cure of malignant cancer. And any number of "good" Catholics are alarmingly unconcerned about any guilt short of mortal sin.

All this indicates a lack of faith and the seeping in of the world's flippant spirit like a poison gas. It is fatal to true nobility and generosity of soul, because it obscures the real urgency of life and belittles the consequences of human action.

What you ARE speaks so loudly that I cannot hear what you say. —Emerson.

The honest Catholic must be concerned to keep alive within him a true sense of sin and a hearty reverence for the gift of divine forgiveness. Since human measurements fail him, he must look for higher ones. He finds them in Jesus Christ.

Let him study his Crucifix constantly. Let that be his book where he may best learn the fear of sin and the love of God.

On the Cross we see how awful is the debt of sin. This is the "beloved Son" of God who suffers: this is the Word by whom the universe came into being and is every moment kept in being: in Him "dwells the fulness of Divinity," for He is "the brightness of the Father's glory." And yet the Father "spared not even His own Son, but delivered Him up for us all": and the Son "became obedient unto death, even the death of the Cross."

If we want to know what God thinks of sin, all we need to do is to look at Jesus on the Cross.

But this is not all. If it were, it would be almost too terrible to contemplate. God's justice is matched by His love, and in a crucified God the words of the Psalmist are most fully true, that "justice and peace have kissed."

On the Cross we see the depth of the love of God. For God "so loved the world as to give His only-begotten Son, and the Son so loved us as to lay down His life for us." "Greater love than this no man hath, that a man lay down his life for his friends." An old, lovely formula for the Stations says at the Twelfth Station, "His head is bent to kiss you; His arms are extended to embrace you."

If we want to know how much God loves the sinner, again all we need to do is to behold Jesus on the Cross.

We are so accustomed to looking upon Confession as a preparation for Holy Communion that it is quite a surprise to realize that Jesus instituted Penance after the Holy Eucharist. The Sacrament of Penance is the Savior's Easter gift to the world: for it was on the first Easter night that Jesus appeared to His apostles and delegated to them the authority to forgive sins.

In one of his most remarkable poems, "The Sword of Surprise," G. K. Chesterton addressed this powerful prayer to God:

Sunder me from my soul, that I may see
The sins like streaming wounds, the life's brave beat;
Till I shall save myself, as I would save
A stranger in the street.

We need the light of faith to see sin as a wounding and deadening of the soul. We need the pull of grace to make us sense our misery and want of God. Jesus is still among us, awaiting our call for His mercy. Through the ears of His priests He hears our confession of guilt; and through their lips He pronounces the words of forgiveness over our contrite souls.

The miracles of bodily healing are granted to only a few here and there. But the miracles of divine forgiveness are multiplied throughout the Christian world every day: how often in our own souls, only God and ourselves have the secret!

And I began to love him, not at first as a teacher of the truth, but as a fellow creature who was kind to me.—St. Augustine (speaking of St. Ambrose).

SIDELIGHT . . . . .

The care of the sick! It is then that we need patience and kindness! These poor people come to show us their wounds only after they have had recourse to their pagan "doctors"; very often they are loathsomely infected. In such a case we must master our feelings and remember that these poor pagans are the suffering members of Our Lord. And the Lord helps us too; I cured natives who were hospital cases rather than ordinary dispensary cases!

The most pitiful cases are those of little children who have been dropped into the fire or into a cauldron of boiling water by their careless mothers. One child was brought to me burnt from the soles of his feet to his shoulders; he died after a month of cruel sufferings. At the time I am writing to you I am looking after another child whose hand is all burnt. I think that I will be able to stop the infection, but the poor child will always be crippled.

Physical misery is very great, but moral misery is still greater. When we are in daily contact with these poor wretches we can't but have compassion for them, love them with a missionary's heart, and give all we have for the salvation of their souls. 'Tis true that sometimes it is more or less discouraging when we consider the little result we have with certain hardened pagans: one must be very simple to believe that it is sufficient to preach the evangelical doctrine to convert these people. Help us with your prayers. The faithful of Christian countries must ask God to grant us the grace of conversion for their unfortunate brethren—Father Courtemanche, W.F., from African Missions.

News From Home . . .

Visitor at the Motherhouse

Father Aurelian, O.F.M., began his mission work in China just fifteen years ago. Now he is in the United States, seeking help for the work in Soochow, Shansi Province—and his tour brought him to our Motherhouse. He told us about his mission—and then he invited us to ask questions! The first one was: "What are the conditions regarding medical care in your mission territory?" And Father proceeded to describe, and explain.

In the town there was a hospital, where good medical care was available, but in the villages it was a different story. There was no doctor. Sickness prevailed. Among the diseases mentioned were typhus, typhoid fever and skin diseases. Father Aurelian himself had had typhus shortly after his arrival in China. A Chinese doctor came but could do nothing. He was on the point of death when a Protestant missionary doctor was called, and after a journey of many miles on horseback, he arrived in time to save the priest's life!

Another interesting item was infant mortality. The percentage is very high, due not only to the lack of proper care, but likewise to the practice of infanticide, which is fairly common. Public opinion does not frown on the practice, and the government takes no action against those who are guilty. The chief cause is the poverty of the people: One child more to feed means a great deal to a poor family—and it is so easy to kill a little baby. The mother lies on the floor with the infant beside her; one turn — and the little one is crushed. And no one cares!

Infanticide is especially common in the case of girls, who are not welcome at all. It is true that the father gets a little money for his daughter when he marries her off, but the cost is more than the gain. A father will always try to arrange for his daughter's wedding as soon as possible—but on the other hand, the father-in-law objects to this, since the business of feeding the bride then devolves upon him! The father-in-law must even pay compound interest on the wedding sum from the day the agreement is made!

The people in the villages are very, very poor—so poor that they do not even get enough to eat. Their houses are insufficiently heated, though this district has rich coal mines. Many of the people do not even have a change of clothes!

The food is, of necessity, extremely simple They have but two meals a day. In the native seminary, of which Father Aurelian was director for eleven years, they had meat only seven times a year!

The main dish consists of noodles, made out of oats which are first ground and then mixed with water to make a dough-concoction. From this the "noodles" are formed, either by hand or by means of a little machine, then cooked a little, and then steamed until they are "done." There is not much nourishment in this food; consequently large quantities are consumed, and even the children eat until one would think their little tummies would burst! Millet cooked in water serves as both soup and a drink; as the former it is rather tasteless, but as a drink it is quite refreshing!

Father closed his talk by quoting from a letter of one of his confreres in the mission, Father Kleber. This priest, formerly a German physician, became a Franciscan and is now trying to start a hospital in the north of China —but funds are not forthcoming from the home houses in Germany, and Father Kleber is left with only his skill and his good will—but no hospital!

"Give us a word of advice before you go," said the missionaries-to-be.

Father thought for a moment. Then his eyes twinkled. "Be like a duck," said he. "It dives in the water, comes up again, and shakes all the water off." Gestures demonstrated the procedure. Father shrugged. "So do with the little difficulties. Shake them off Don't think of them—and **go ahead!**"

—Sister M. Henrietta, S.C.M.M.

May garden in Washington

. . . And Abroad

We had an earthquake last evening which lasted two minutes. Authorities say that at such a time one should seek the open spaces. Sister Bernadette and I were both in the chapel at the time. She looked at me—and I looked at her—and by mutual consent we remained in the chapel!

After the quake, the husband of one of the patients came to inquire if it had affected his wife's condition; she is suffering from a dislocated leg and we have her in an extension! Perhaps he thought nature was just lending a little cooperation in shaking things back into place!

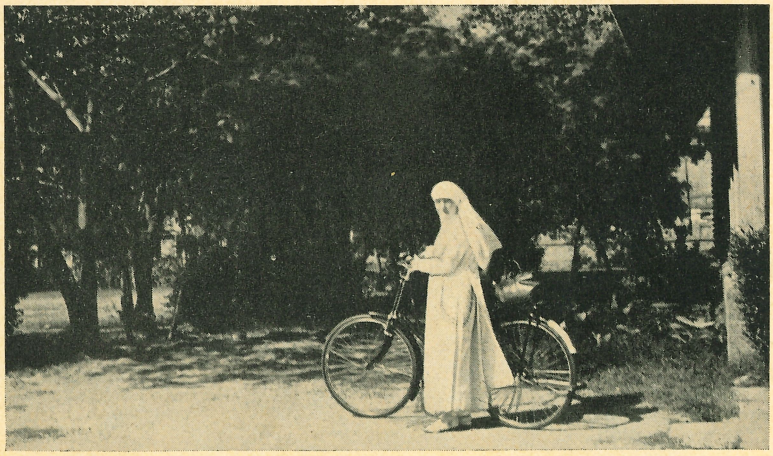
I am in the nursery part time now—and there seems to be no end to the babies. We have had two prematures that are doing quite well, and there are two other little mites that were given to us — we baptized them Denis Vincent and Ann Denise—who are very much underweight, but are doing their best! Tony, who has been with us for a year, will leave us next month. He has been adopted by a family in Bengal.—Sister M. Jude, Rawalpindi.

Patna is very nice just now. The real hot weather is over. John, our general factotum, says this is the "cold season" (weather report says maximum 95°, minimum 71°!). I wonder what he would do in D.C. during an ordinary wintry spell!

You would love the compound here. There is such a variety and profusion of tropical plants. The crop of custard apples is nearly ready for picking. There are still some guavas left, and the crop of papayas is on the way. As for the figs—I think the trees bear every two months! Roses and lilies thrive here, and in the shady part of the cemetery we have a beautiful collection of ferns and chrysanthemums.—Sister M. Ann, Patna.

* * *

I must tell you that I have passed my test—I am now a recognized P.B.R.! (Passed Bicycle Rider!) Since we have gotten the bicycles we ride to the Dispensary —that means three trips a week. Last Friday when we were on our way home, two little boys ran after us for a little way shouting: "Look! The Holy Family is coming on bicycles!" (There were three of us, Dr. Ward, Sister Alma Julia and myself.)



"P.B.R."—only this happens to be Sister Alma Julia ready to set out for the dispensary. Note the kit on the carrier.

Our Holy Family Hospital is very busy, and we have many patients in the dispensary, too. They are very nice. The most important thing is to know the language. There is plenty of work — "the harvest is ripe!" The children especially are lovely. There are at least from 20 to 30 every day, regularly, for eye treatments alone. And some we are able to cure.

—o—

Yesterday an elderly European gentleman came in to see me professionally. He asked one of the nurses if she would call me, and looked rather amazed when she told him that "Doctor was making the rounds." But he said nothing until I came, and he questioned me as to what I had been doing. "Making the rounds," I told him. And then he laughed. He had understood the nurse to say: "Doctor is having a row!"

The evening mail has just come with the news that the six Patna Sisters (native order) have all passed the Bihar Examinations! Now we shall have eight midwifery students in the house.

Yesterday a Cesarian case went home with her little son. The poor woman has had eight or nine babies before this one, but not one has lived. — Helen Lalinsky, S.C. M.M., M.D., Rawalpindi.

China's Good Samaritans

Condensed from

"Collectanea Commissionis Synodalis"

China is at present in the midst of a sociological crisis, a crisis which has called upon all the reserve energy of the missionaries and the laity of the various Catholic Action groups. Prior to the war, the charity and social service of Catholics manifested itself especially in the field of hospitalization (almost 100,000 persons were cared for in the mission hospitals and several million in the dispensaries*) and in that of education over 200,000 students were registered in Catholic schools and universities)*.

Since the outbreak of the war, special problems have arisen which have called for a more intensive labor on the part of China's Good Samaritans: the necessity of medical aid for both combatants and non - combatants, the increased poverty of the masses and the influx of large groups of refugees into the already over-crowded cities. Besides the needs arising from the Sino-Japanese conflict, the war in Europe has created difficulties. The missions can no longer rely upon European sources for financial aid, and the refugee problem has been intensified in Shanghai and other treaty ports by the immigration of exile Jews.

In order to cope with the situation, both temporary and permanent aid was necessary. Among the temporary measures the founding of neutral zones for the protection of non-combatants during periods of actual fighting was the most important. A very successful and much-copied zone was that established by Father Jacquinot, S.J., in Nantao, a city adjacent to Shanghai. Although it was financed almost entirely by the Red Cross, a group of Jesuit Fathers and Scholastics took care of the administration and distribution of food and clothing. The medical aid, a real necessity since there was much sickness due to the cold and bad weather, was in the hands of the Franciscan Missionaries of Mary who took charge of the nursing in both the temporary and permanent hospitals, and the Sisters of Charity of St. Vincent de Paul, who opened a dispensary. Two doctors, alumni of Aurora University, conducted by the Jesuits, as well as professors and students of Aurora Medical School, assisted in the hospitals and clinics.

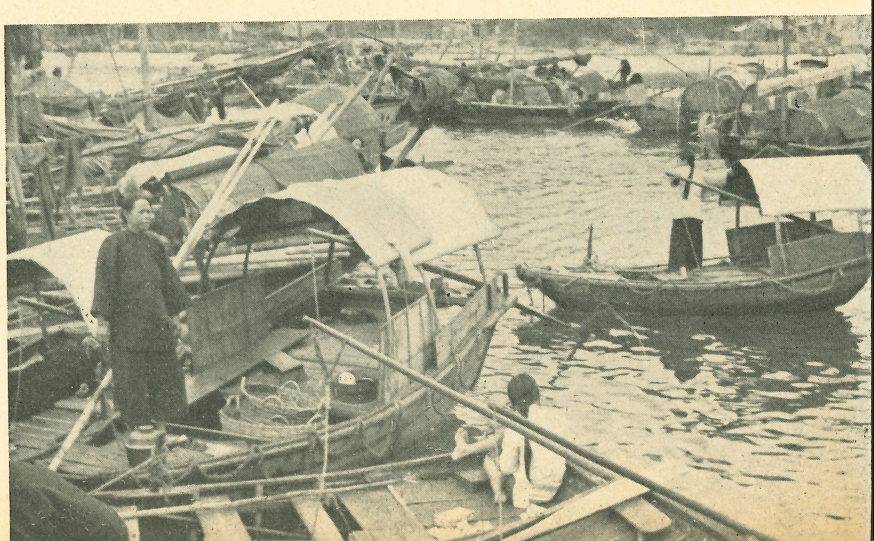
When Frederick Ozanam was still a student at the University of Paris, he was challenged by unbelieving professors and students with the reproach: "Christianity is dead! It may have been useful in the past, but of what use is it today? Show us your works today!" That challenge Ozanam met by establishing the Society of St. Vincent de Paul . . . It has grown rapidly and it continues to grow because as Ozanam himself has said: "We feel the need of insuring our faith by works of charity."

Taken in the order of importance, the refugee camp comes next. It is considered among the permanent relief measures. During the first two years of the war, the Catholic missions took care of 920,000 refugees, each for a period of six months or more, giving them food, shelter, and medical assistance and aiding in the repatriation.

Food and supply stations were also among the temporary measures. These were financed by various mission and lay organizations, by raffles, and by dramatic and athletic programs such as those sponsored by the Catholic University of Peking.

All of the above-mentioned works, however, are temporary in nature. The work of hospitals and dispensaries, although increased at present, comes under the heading of really permanent aid. During the first two years of the conflict, the difficulties of maintaining hospitals rose to such an extent that 104 of the 247 hospitals had to be closed. In spite of this the number of patients increased by 9,000 for this period. The dispensaries, too, faced the same problem of fewer stations and more patients. Two-thirds of all these hospital and dispensary cases were centered in four provinces—Hopeh, Shantung, Kiangsu, and Hupeh, where the fighting was heaviest.

It can truly be said that during the past two years, China's Good Samaritans have lived up to their tradition of **everyday** social action.



* Figures from the year 1937

IN OUR LIBRARY

A VISIT TO THE HOLY LAND AND OTHER MEDITERRANEAN COUNTRIES, by Dr. Thomas C. Romney. Christopher Publishing House, Boston, 1940. 242 pps. $2.50.

This is a very mediocre description of the Holy Land, Egypt, Greece, Sicily, Turkey, Italy.

In the description of Rome, we find the following, referring to Saint Peter's: "No one will likely ever know the price paid in blood and sweat and in treasure for this most elaborate Church in Christendom. All kinds of schemes were thought out and put into execution to bring it to a completion, but perhaps the most intriguing and successful was the sale of indulgences by which people were promised expiation for sin if they would be liberal in their payments, and the spirits in purgatory suffering for their guilt for transgression in the flesh were promised speedy release upon appropriate contributions by their friends and relatives." (Pages 191-2)

Enlightened Twentieth Century! Yet our neighbors will still believe the age-old calumnies and authors will still find publishing houses to put them in print. One would expect an author to make certain of the truth before he brought such charges against the Church. But then, the servant is not above the Master, nor the Church above Her Divine Founder and since He was calumniated, She must expect like treatment. However, one cannot help feeling sorry for anyone who displays such ignorance by believing that the Church "sells" indulgences.

* * *

MARY IN HER SCAPULAR PROMISE by John M. Haffert, Scapular Press, Sea Isle City, N. J., 1940. 243 pps. $2.50.

The author of **Mary in Her Scapular Promise** shows a deep love for our Blessed Mother and a strong devotion to her, as Our Lady of Mount Carmel.

The "Scapular Promise" and the "Sabbatine Privilege" are both explained in detail in its pages. Mr. Haffert also gives many selected tributes to Our Mother from the pens of her devoted children.

The history of the scapular as well as many important and interesting facts in relation to it are clearly explained throughout the book. Mary's faithful children have and always will have an abiding trust in her and her promise. It is to be hoped however that no one will interpret the use of the term "infallible promise" in this connection, without a clear understanding that to benefit by

"Our best evidence on Mary is the simple fact that God chose her to be the mother of Christ."—Russell, "Christ the Leader."

Our Lady's promise one must live a life in conformity with the will of her divine Son. The wearing of the scapular is not an invitation to a life of sin, presuming on Our Blessed Mother's power to save one at the last minute from the gates of hell.

* * *

SAYS MRS. CROWLEY, SAYS SHE, by Doran Hurley, Longmans, Green and Co., New York, 1941. 254 pps. $2.00

In these days when everywhere one turns one meets propaganda in one form or another, it is refreshing to find it used to turn souls from the world and back to Christ.

Doran Hurley is to be congratulated on having made Mrs. Patrick Crowley serve this purpose in his latest book. It is a series of sketches, laid in the Old Parish, of course, with Mrs. Crowley depicting true Christian wisdom. By contrasting the Christian customs of the Old Parish during Lent, for instance, with the neo-pagan observance of it today, Mr. Hurley shows us how far as a people we have traveled from a real appreciation of the holy season. In other chapters, written in a light and humorous vein, we find out much concerning "Church Manners," the part the Irish and those of Irish ancestry have played in the building of the nation in times of peace as well as in times of war, the duty of the citizen to cast the ballot, the Christian obligation of love of one's neighbor, be he Jew or Gentile, the Christian way of observing the Feast of the Nativity—to mention just a few.

Everyone will enjoy reading **"Says Mrs. Crowley, Says She,"** and at the same time everyone can reap spiritual profit from the book.

* * *

DUST, REMEMBER THOU ART SPLENDOR, by Raoul Plus, S. J., translated from the French by Sister Mary Bertille and Sister Mary St. Thomas. F. H. Pustet Co., Inc., New York, 1941. 91 pps. $1.00.

"Dust, Remember Thou Art Splendor" is a series of radio talks given by Father Plus in Paris last winter. In them, Father Plus points out the glory and splendor of the Christian soul when the cleansing waters of Baptism have been poured over it and it partakes of the life of God by the indwelling of the Holy Spirit; and he reminds us that though we are but dust, we are called to a life with God, to share in His happiness and His splendor.

Briefly, yet clearly, Father Plus portrays the part we should play if we would be faithful to our vocation as Christians, the bravery that Christ expects from us instead of "that inaptitude for every hardship; the horror of all that is mortifying, generous, nobly exacting." In the closing chapter the Reverend Author makes true application of the principles of Christian charity to those who, while undergoing the horrors of war, are yet called to a life of joy in Christ.

"Dust, Remember Thou Art Splendor" should be read and reread, and pondered upon, especially today in the midst of present world conditions.

May Mission Intention

For the Conversion of the Confucianists

Confucius said of himself, "I am a transmitter, not an originator." His love of study and of virtue led him to search out the good things of the past and to hold them up for admiration and imitation. He believed in the power of good example and in the lessons of history as powerful means in the building of the virtuous man.

Confucius did not claim to be the founder of either a religion or a philosophy, although through his later disciples both a religion (in which tablets in his honor and in honor of his canonized disciples are venerated) and a philosophy were developed. He was a teacher of ethics—and very practical. His interest lay in the relations—both individual and social—of man with man. Although he reverenced a Supreme Being, Confucius never laid down rules for man's relations with Him, and all discussion of the supernatural was carefully avoided. He likewise cared little for theorizing and metaphysics.

In teaching the way to natural virtue, Confucius claimed the necessity of true knowledge, good example, good friends, and the habits of self-discipline and daily examination of conscience. He insisted upon sincerity, benevolence, filial piety, and propriety (with its 300 greater and 3000 lesser rules of moral conduct!) as fundamentals. And he wished the love of virtue for its own sake.

Confucius held that all men were born good but that it was bad example, bad environment, and lack of self-discipline that were responsible for vice. There was no room in his system for the influence of evil spirits, nor did he allow for the strengthening action of grace in overcoming evil. Men were to live virtuously by their own strength.

Because Confucius built on the existing traditions and the ancient spirit-and-nature-worship religion of the Chinese, he also approved the practice of virtue on the part of the living for the sake of assuring the eternal happiness of their ancestors. But because Confucius was not advocating a religion, he did not leave any definite teaching regarding future life or of solemn worship of the Deity.

Of the "Confucian Sacred Texts," very little is the actual work of Confucius. There are, for instance, the Five Classics; the first three, the "Books of Annals, Odes, and Changes," are definitely pre-Confucian. The "Book of Rites" is partly his work. And the fifth book, "The Spring and Autumn Classic"—a history of the state of Lu, where Confucius was for many years minister, before being driven out by the ruse of his enemies—is his own work. The "Four Books" or "Shuh" are all post-Confucian: The "Analects" show us Confucius, the man, and record his ideas. The "Book of Mencius" is the work of the disciple who began the development of Confucianism into a philosophy. The other two books, "Great Learning" and "The Doctrine of the Mean," are the "warp and woof of the teaching of the sages." These four "Books" are the real record of Confucius, of his sayings and his personality.

The man behind this ethico-philosophical religion known as Confucianism belonged to the fifth century B. C.—the same century that produced Buddha and Pythagoras. He was modest, self-disciplined, reserved, precise, charitable, a good citizen of his native state Lu, and much devoted to study. His home was none too happy. In the state his high moral standard made him many enemies. He was a model of natural goodness—but the supernatural was beyond him.

It was not until the middle of the fourth century of our era, that temples in honor of Confucius were built. And it was under the Manchu dynasty — which ended only with the revolution of 1911— that Confucianism reached its culmination as a state religion. Today, almost 16% of the people in the world are followers of Confucius.

The followers of such a system —three and one-half million in number—are seekers of the Truth. A love of virtue, of wisdom, of righteousness, is already a step in the right direction. That they may complete the journey that leads to the True Fold, is the prayer of the members of the Apostleship of Prayer, especially during this month of May.

—Sister M. Frederick, S.C.M.M.

R. I. P.

Most Rev. John Biermans, Arnhem, Holland.

Right Rev. James A. Mullen, Philadelphia, Pa.

Rev. John M. Lyons, S.J., St. Louis, Mo.

Sister Mary Patricia, S.N.D. Washington, D.C.

Mother Margaret O'Meara, Philadelphia, Pa.

Sister M. Eucharia McQuaid, Hartford, Conn.

Hilda Galle, Monroe, Mich.

Mr. and Mrs. John Glover, Amityville, L.I.

Martin J. Caine, Madison, Wis. (Father of Sister M. Jude, S.C.M.M.)

Arthur Callahan, Washington, D.C. (Brother of Sister M. Rose, S.C.M.M.)

Cervical Philosophy

In Which Tic Discusses Peggy's Vocation

Oh, Peggy was clever and Peggy was gay,
And Peggy was fair to the eye,
She could golf, she could swim; she had vigor and vim,
And laughter that coin couldn't buy!
She could dance like a Queen on the Fairyland Green,
And her voice was as clear as a bell,
And Peggy had Brains (which she used), and High Aims—
There was no one resisted her spell!

Now, the news got around (and they said it was sound,
Though none knew where it had begun),
That our Peg of High Aims and the Golf and the Brains
Had decided that she'd be a nun!
And by special request some went out to protest—
They were sure she was on the wrong track!
But her only reply was to ask (with a sigh!):
"Ah—can you see your neck in the back?"

They said "'twas a waste," and showed "immature taste."
And she'd "only end up as a wreck!"
"I can **see what I'll miss,"** she replied, " but there's this—
"Now, I can't see the back of my neck!"
They appealed to the priest—she would hear him, at least!
His eyes twinkled: "What can I do?
"It's rare there's a cure, once a youngster is sure
"That the back of her neck's out of view!"

Oh, they paced and they walked, and they reasoned and talked,
And they tried every card in the deck!
And they criticized nuns—but Peg stuck to her guns
And her tale of the back of her neck.
Till they—still losing ground—pleaded: "Peggy, expound
"And explain this abstruse explanation.
"Tell us the effect that the back of your neck
"Has had on your choice of vocation!"

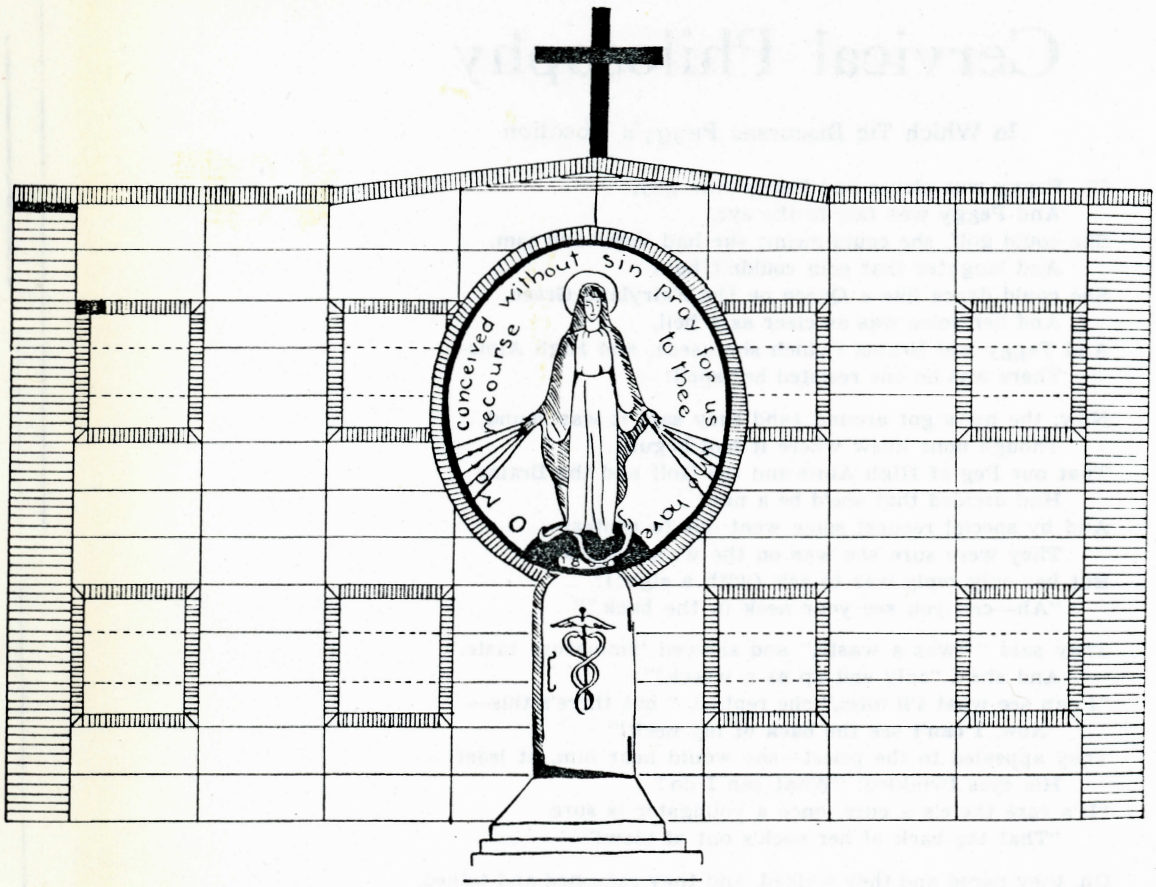
Said Peg: "I'll admit that I'm not very fit
"To be making a weighty decision.
"But I've often been told by those who were old—
"-er than I, that for truth and precision,
"Before you can judge—be it Goodness or fudge—
"You must strive to take this as your goal:
"To investigate all—every fact, large or small—
"And then look at the thing **as a whole!"**

"Now, Vocation, you see, is a Problem of Me—
"But who can see Self to perfection?
"Why, it's plain that a speck of dirt on my neck
"(In the back) would elude **my** inspection!
"There are things I can't see in this Problem of Me
"(Can't take me all in at a crack!)
"But there's Someone Who can—and I've faith in His plan—
He can look at my neck in the back!"

EPILOGUE

One day as I slid through a hallway, half hid,
I couldn't help hearing the patter:
"Oh, Sister, such waste! With your talents and taste,
"You ought to do Great Things That Matter!
"You're gifted, I know, and I'll tell Mother so!
"To think you're at everyone's beck!"
And she bustled away—but I heard the nun say:
" 'Mother' looks at the back of my neck!"

—TIC



(The idea of dividing the hospital project into one hundred units of $1000.00 each, and sub-units of $1.00 or more, was conceived before a statue of Our Lady of the Miraculous Medal, which explains the design. The large bricks represent $1,000.00 each; the "half" bricks (around the door) are $500.00 each; the "half" bricks along the two sides have been subdivided into shares of $100.00 each; and the "bricklets" around the windows and edging the roof are $1.00 each. The "block-ins" show $105.00 contributed to date.

Send your "brick" donation to:

DR. ANNA DENGEL
8400 Pine Road
Fox Chase, Philadelphia, Pa.

Dear Doctor Dengel:

As a special gift in honor of Our Lady during this month of May, I wish to send this donation of $..... as my bit toward the raising of the Pindi Hospital Fund.

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HINTS FOR HELP

- A daily "Ave" during the month of May for the achievement of our new 100-bed hospital for women and children in Rawalpindi, India.
- A donation in honor of Our Lady towards the building fund.
- Help our helpers! The "Lots for Little Thrift Shop," 902 Third Avenue, New York City, will send for all goods within the city limits. You help us when you help them. Telephone: PLaza 3-1850.